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"What I say unto you I say unto all, WATCH."—Jesus

THE CURRENTS IN OUR LIVES

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THE TRUE VERSUS THE FALSE

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ENLIST NOW!

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*Focused on "Influences: the true versus the false"

Founded in 1898 by Mary Baker Eddy,
 Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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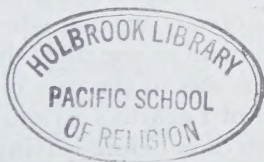
Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

Suddenly whole

BARBARA JUERGENS FOX



Healing is the purpose of every Christian Science activity. And instantaneous healing is the optimum way.

Christ Jesus healed instantly. Over and over again the gospel accounts of his healing work conclude with a statement such as this one from Mark, which concerns the healing of Peter's mother-in-law: "... and immediately the fever left her, and she ministered unto them."¹

The beauty of this particular healing was not only in the destruction of the fever but in the woman's prompt, complete restoration. There was no period of convalescence. She immediately fulfilled her role as hostess to her son-in-law and other guests.

Time after time, too, the Gospels tell of the Master's instantaneous healing of congenital defects or of illnesses that had persisted many years. To the Christly consciousness there is no time. So time was not accepted by Christ Jesus as a factor that could

make a diseased condition more real or harder to heal. Jesus must have had an abiding conviction that man is spiritual, already and always at the point of perfection, at one with the Father as His own child. He must have known that man remains untouched by health laws, economic conditions, heredity, time, or any other material circumstances. He understood that in reality there are no material circumstances.

Christ Jesus was always ready to meet whatever challenges confronted him. He was frequently interrupted in the midst of other activities and begged to help someone. Can you imagine the Master saying, "Come back later; I'm busy"? Because he was always conscious of God's presence, always about his Father's business, the needed healing could take place instantly.

We hear of only one case where Jesus did not go immediately to a distant patient or else effect the healing instantaneously without going. This was in the case of Lazarus of Bethany. Even after being told of Lazarus's serious illness, Jesus remained where he was for two days before leaving for Bethany. By the time he arrived, Lazarus had been dead and buried four days. Jesus then promptly restored him to life.

Why did Jesus delay going to Bethany? Certainly, the raising of Lazarus from the dead was necessary as a convincing proof that the Christ, Truth, can overcome death. It was an important prologue to the events of the following weeks that culminated in Jesus' crucifixion, resurrection, and ascension.

Christian Scientists seek to follow the example of Christ Jesus. This includes healing instantaneously. Wednesday evening testimony meetings at branch churches and testimonies in the Christian Science periodicals show that this goal is being attained.

But not always. Why not? The Discoverer and Founder of Christian Science, Mary Baker Eddy, writes, "It is often asked, 'If Christian Science is the same method of healing that Jesus and the apostles used, why do not its students perform as instantaneous cures as did those in the first century of the Christian era?'" Part of her answer reads, "The reason that the same results follow not in every case, is that the student does not in every case possess sufficiently the Christ-spirit and its power to cast out the disease."²

What a simple but profound prescription! The Christ-spirit! It's available to anyone at any time in any place. Why? Because as actually God's offspring each of us already possesses it. It includes purity, love, integrity, dominion, assurance, understanding. And it casts out fear.

Jesus consistently expressed the Christ-spirit, and Mrs. Eddy tells us how: "The 'man of sorrows' best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love."³

Today, as we recognize that matter is nothing, having no substance, intelligence, or life, and that God is All, we too will be armed with the Christ-spirit and empowered to fulfill Jesus' prophecy, "He that believeth on me, the works that I do shall he do also."⁴ This includes instantaneous healing.

But as we strive to follow Jesus' example, do we exercise the same dominion over the belief in time? Or are we sometimes impressed by the longevity of a condition and say to ourselves, I'm not experienced enough in Christian Science to heal that? We are apt to fall into this mistake when we think of the condition as real and of ourselves as the agent who will turn sick matter into well matter. Then we calculate our abilities humanly and let doubt tip the balance. Instead, we need to know that matter and its conditions are unreal and that divine Truth does the healing work; that God already holds man, His reflection, in perfect harmony. Man's true being doesn't need to be changed. It is inviolable.

Or maybe when some ailment appears, we're busy and like Scarlett O'Hara say, "I'll think of it all tomorrow . . ." This attitude is most likely to occur when we are not acutely distressed by the condition. Then it's easy to let animal magnetism—the beguiling belief that man has a life and mind separate from God, infinite Mind—keep us from instantly handling the complaint.

But when we're in pain or in danger, we usually get right to work prayerfully and perhaps ask an experienced Christian Scientist for help. Frequently there is instantaneous healing as soon

as the prayerful work is taken up. We're eager to let go of a false belief when it's uncomfortable.

Instantaneous healing can also occur in cases where prayerful treatment has gone on for days or weeks or months or years. Sometimes one recognizes the instant of healing even before the physical evidence changes. It's that moment of certainty when one is no longer impressed by matter's claims because he *knows* that God is All.

A small blemish that had been on my face for several years suddenly began to grow. I rejected the thought of having it surgically removed. I realized that what appeared on my body was a manifestation of something in my consciousness, which was where the removal needed to take place.

For several weeks I studied in the Bible and in Mrs. Eddy's writings such concepts as *purity*, *growth*, and *image*. I knew that the only activity really taking place anywhere was the expression of Life, God, and as such was harmonious. I acknowledged there could be no diseased action, because God, Spirit, is omni-action.

Mrs. Eddy declares on page 14 of *Science and Health*: "Become conscious for a single moment that Life and intelligence are purely spiritual,—neither in nor of matter,—and the body will then utter no complaints. If suffering from a belief in sickness, you will find yourself suddenly well."

In this case all at once I gained the absolute conviction that there is no mortal mind—that there is no mortal mind capable of holding an erroneous belief and manifesting it outwardly.

A few days later, when I was washing my face, the growth simply fell off, leaving no mark whatsoever. I was suddenly whole, and the healing has been permanent.

To the degree that we hold to the Christ, Truth, and live the Christ-spirit, we will be able to heal instantaneously.

¹ Mark 1:31; ² *Miscellaneous Writings*, p. 40; ³ *Science and Health with Key to the Scriptures*, p. 52; ⁴ John 14:12.

The currents in our lives

GLADYS C. GIRARD

As I was watching the Missouri River from a train window, the stirring of a mighty current beneath the smooth surface caught my attention. In our lives various currents present themselves, which seem to carry one along either harmoniously or discordantly.

A wonderful discovery awaits our opening awareness through the light Christian Science sheds: The only currents that are real and actually present are those of spiritual sense, which are harmonious, health-giving, inspiring, and satisfying. These currents bring joy, goodness, courage, ability, moral strength, and faith in God.

What appear to be opposite currents are powerless. They claim power, but they are totally substanceless. Mrs. Eddy describes the real currents: "The calm, strong currents of true spirituality, the manifestations of which are health, purity, and self-immolation, must deepen human experience, until the beliefs of material existence are seen to be a bald imposition, and sin, disease, and death give everlasting place to the scientific demonstration of divine Spirit and to God's spiritual, perfect man."¹ This tremendous statement has many times led me to much higher ground in disciplined choice of thought.

How do these currents affect our lives? The true currents lead us nearer to God. They dispel the mesmerism of belief that we are mortals. We have free choice, always. We don't have to be victims of the pseudocurrents of human will, egotism, jealousy, fear, doubt, and the varied lusts of the flesh. Why? Because they are wholly fictitious and illusory—guises of unreal evil, or animal magnetism.

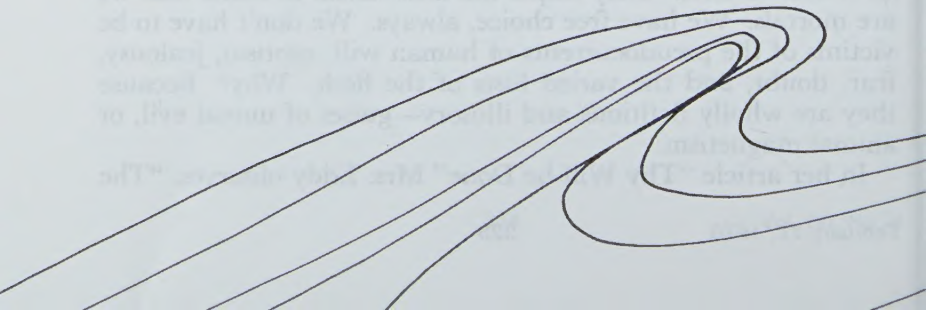
In her article "Thy Will be Done" Mrs. Eddy observes, "The

currents of human nature rush in against the right course; health, happiness, and life flow not into one of their channels.”² The spiritual influence is the only one that is real, the only one identified with man, the son of God. Through deep study and consistent living of the Science of Life, we are brought to the point where we can distinguish between currents that are genuine and the pretenders with a downward pull.

How do we arrive at the true nature of man—at what we really are? Through the ascending realization of our source in God, in divine Love rather than in a pseudomortal beginning. Christ Jesus, the master Christian and Way-shower, never acknowledged material conception. He said: “Call no man your father upon the earth: for one is your Father, which is in heaven.”³ At another time he queried, “Who is my mother? and who are my brethren?” and replied to his own incisive question, “Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”⁴ So with everyone. We can affirm our sonship and genuine spiritual origin. Only so can we separate the false and substanceless from the real.

Another approach is to use good as a measuring stick for evaluating the currents and influences in one’s life. Good is a name for God. If a thing is not good in origin, substance, and direction, it is not real, not valid. To live only the good takes honesty of purpose and great diligence. Since, however, evil is neither real nor substantial, it will slink away when confronted with sufficient evidence of the truth being *lived*.

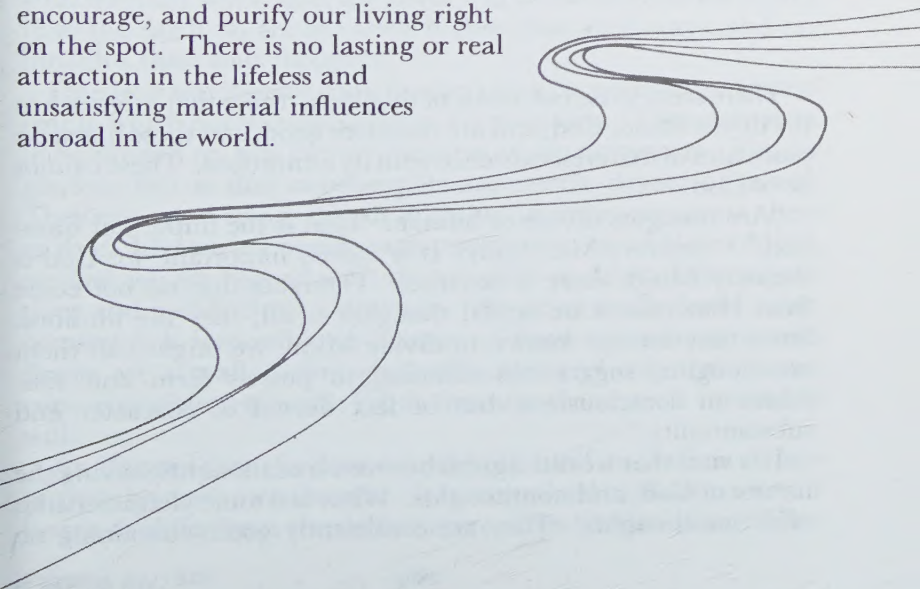
The strength of the currents in our lives can be felt either on the plus or the minus side. With the aid of divine intelligence, which man reflects, the wrong pull can be readily discerned, resisted, and turned back effectively. A temptation is merely what the word suggests—a temptation—and not a real force.



Temptations to believe in any of the varied forms of materiality—greed, lethargy, deception, lack, inferiority—can be faced down with a great love for God and our fellowman. The strength of love, lived in even the minutiae of daily affairs, will lead us into the strong currents of spiritual living and reality. The flow of life in this true stream aids not only us but everyone with whom we come in contact.

If a freight train were approaching us head on, we would get out of the way. When confronted with the seemingly strong pull of mortality, we can get off error's track and contemplate instead the wonderful qualities that constitute our nature as children of Soul, not sense. What are some of these? Goodness, freedom, tenderness, love. They are ours to accept and adopt, enjoy and live. They help to awaken us to the present heaven of harmonious living. Spiritual qualities carry us on and up, out of the heaviness and darkness of a mortal sense of man.

Through quiet, earnest, sacred prayer, we can make the separation between the genuine pull and the false. The strength of the currents of Life backs us up in all legitimate undertakings. Bringing out unselfed love, kindness, and alertness, the pure forces that inhere in the son of God bless, encourage, and purify our living right on the spot. There is no lasting or real attraction in the lifeless and unsatisfying material influences abroad in the world.



In her article titled "The New Birth" Mrs. Eddy includes this strengthening statement: "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."⁵

As we reach out to God, our source, we are identifying with the Christ, the divine nature, which characterizes the real man.

¹ *Science and Health*, p. 99; ² *Miscellaneous Writings*, p. 212; ³ Matt. 23:9; ⁴ 12:48, 50; ⁵ *Mis.*, p. 19.

Thoughts and nonthoughts

ERNEST H. LYONS, JR.

There seem to be two kinds of thoughts: those that originate in the divine Mind, God, and are therefore good, and those based on postulates of material existence with its limitations. These cannot be of God.

"Are thoughts divine or human? That is the important question,"¹ observes Mrs. Eddy. It is indeed important, for God is the only Mind; there is no other. Thoughts that do not come from Him cannot be actual thoughts at all; they are illusions. Since they are not known to divine Mind, we might call them nonthoughts, suggestions claiming to possess form and substance in consciousness, but in fact devoid of character and substantiality.

It is vital that we distinguish between true thoughts, having the nature of God, and nonthoughts. What are some characteristics of divine thoughts? They are consistently good, containing no

trace of evil. They result in universal blessing. They have no limits, and therefore have no connection with matter. Real thoughts, or ideas, are purely spiritual.

On the other hand, false suggestions deal with matter. They seem to be sometimes good, sometimes evil, whereas God, the only Mind, is always good. James puts it, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."² Material beliefs, illusions, insist that life is subject to birth and death, whereas Life is God, and is therefore eternal.

Nonthoughts suggest a lapse or absence of ever-present intelligence, a gap in infinity, a frustration of divine purpose—all of which are impossibilities. Evil, disguised as true thoughts, would impose on us arguments of lack, restriction, inability, sickness, misfortune, fear. But it cannot succeed when we realize that all true consciousness is of God and is not susceptible to fraudulent beliefs. Nevertheless, we need to remain alert.

The Bible tells us: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."³

One who watches his consciousness may be surprised at the extent to which nonthoughts clamor for admission. They may seem to be pressed on him by environment or circumstances. Yet the glorious fact is that nonthoughts are utterly devoid of power. They can't do a thing, cannot influence us unless we accept them as true. Identifying ourselves as representatives of divine Mind, we find we are blessed with the capacity to detect false suggestions and nullify them with truth. We never really know error, because it is impossible in Science to know something untrue. Errors are actually unknown, unthought, and only seem to occupy consciousness until Truth destroys them, as it inevitably will.

An illusory thought does not identify itself as illusion. It appears to be one's own thought. It is recognized as illusion when it is seen to differ from the deific nature. Mrs. Eddy writes: "How

are veritable ideas to be distinguished from illusions? By learning the origin of each. Ideas are emanations from the divine Mind. Thoughts, proceeding from the brain or from matter, are offshoots of mortal mind; they are mortal material beliefs.”⁴

The key to rejection of illusions lies in an apprehension of God. This is gained through prayer and study—study of the Scriptures and of the scientific interpretation of the scriptural writings set forth in *Science and Health with Key to the Scriptures*. In this book Mrs. Eddy explains the teachings of Christian Science, which were revealed to her in fulfillment of Christ Jesus’ promise, “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth.”⁵

The classification of certain conditions as nonthoughts may at times seem audacious. Consider, for example, malfunctioning and pain from the body. I was awakened one night by intense pain. It seemed impossible to bear, and the devoted help of a Christian Science practitioner had not eased it. In desperation, I knew I must do something. I began by stating, “I am *not* in pain.” But, I thought, how can I do this? It isn’t honest in the midst of this torment. Then Christian Science came to my rescue. It asked, Is it honest to say this torture was made by a loving God, or even allowed to persist? No way! I realized the only honest thing to do was to acknowledge that I was not in pain!

I recognized the pain as a nonthought, not authorized or supported by divine Principle, not included in Mind, God. In the midst of the suffering, I proclaimed aloud, “I am *not* in pain! I thank my Father, divine Mind, for showing me that I am not in pain, that my being is intact and harmonious.” Within a minute the pain suddenly stopped, and I returned to my rest.

Sometimes the task of mental housecleaning may call for deep searching and patient persistence. But there is abundant proof that the replacement of illusions with spiritually based ideas removes the most terrifying diseases, replaces fear with divine assurance, resolves tangled relationships, and instills a joy that goes on expanding endlessly. These changes are not generally achieved in a moment but come step by step as we gain skill and sensitivity to Spirit in this God-supported endeavor.

Speaking of the certainty of God’s Word, the prophet repre-

sents Him as saying: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace."⁶

¹ *Science and Health*, p. 462; ² James 1:17; ³ Isa. 55:7-9; ⁴ *Science and Health*, p. 88; ⁵ John 14:16, 17; ⁶ Isa. 55:11, 12.

A call to arms— enlist now!

JULIUS EVANS

The war none can escape is not a local or national or international military one but a struggle within thought. It is a contest with the malicious, sometimes attractively shaped illusions of material sense that would place the existence of God, good, in doubt.

Such insidious suggestions must be vigorously handled by alert spiritual thinkers. Through Christian Science we know and can confidently assert God's complete control of the spiritual universe, and can be assured it's in this spiritual universe that we, as God's ideas, really live.

In *Science and Health* we find Mrs. Eddy's clear warning to be alert: "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires."¹ And elsewhere in the same book she writes, "Christians must take up arms against error at home and abroad."²

The urgent question confronting each of us is: What are *we*, as

thinking, God-loving people, doing about error's threats? Are we answering this call to arms? Have we enlisted, or are we apathetically waiting and hoping that someone else will deal with the situation? Are we actively engaged in a struggle for what we believe in, or are we passively nonresistant to the erroneous, destructive forces abroad in the world?

The forces of evil would seem to be endlessly prolific, involving crime, dishonesty, violence, murder. In various parts of the world we even see religious sects fighting one another. How are we to combat these false pictures of the universe that is, in fact, created by God? In truth none of these erroneous concepts really exist. So how can we individually contribute to eliminating these lies from our own consciousness, thus helping to destroy the worldwide illusion of their existence?

First, we must realize we have been given very powerful weapons in the form of spiritual thoughts that, although they deal in the metaphysical realm, can be applied healingly to the apparent physical realm. Thinking people throughout the world know and have proved that metaphysics goes far beyond physics, that pure spiritual truths actually govern what appears to be a material universe. The Apostle Paul made an important point clear when he said: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." ³

Error, whether tiny or huge, screaming or subtle, has no intelligence of its own, and we should never attribute intelligence to it. Instead of accepting the illusory, deceptive nature of error as real, we should confidently acknowledge that God, Spirit, is All. We should know that the universe created by Him is good and contains no error. We can prove that Love masters hate and that the understanding of Principle's abundance annihilates any false sense of lack.

Man created by God, the only real man, has absolute integrity. Knowing this, we can demonstrate honesty, obedience to law, sincerity, wholesomeness, affection, consideration of others, sound

morals, health, and well-being. Any semblance of man as an imperfect creature is a lie about God and about His perfect creation. When we accept God, divine Mind, as the sole and basic cause of all that really exists, this acceptance gives us a spiritual foundation that cannot be shaken.

In the Bible we read, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."⁴ Sometimes the temptation of error seems beguilingly innocuous. Perhaps one must make a decision between abiding by Principle or succumbing to opportunism. Two very successful friends of mine, who seemed to touch gold every time they started something, told me that always abiding by Principle in every single negotiation they entered was the key to their success. When Principle has won on the human scene, a powerful force for good has been made available. Each such decision may seem like a small ripple in a world beset by major problems, but as these instances are multiplied by hundreds of thousands, their importance becomes more and more apparent. Universal problems are really only a tremendous magnification of individual ones.

A person's animosity, hatred, desire for revenge against another person, is not unlike one nation's belligerent feeling against another. Isn't it the same error enlarged, not in quality but in degree? As we nullify what seems to be the smaller error, we are simultaneously beginning to handle the claim of the larger one. We should never underestimate the influence for good we achieve every time we overcome any degree of error in our own individual experience. In her first address in The Mother Church in 1895, Mrs. Eddy said: "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world."⁵

A mental contact that expresses the power of God blesses all who are touched by it. We can maintain our joy because we are aware that what would seem to be an opposing force is nothing more than an illusion of mortality and materiality, a lie that cannot pull us down from our stronghold. The unwavering convic-

tion that God is all-powerful, all-knowing, and ever present assures us that we are safe in His care. This conviction gives us the strength, the will, and the wisdom to become active soldiers for God.

¹ *Science and Health*, p. 102; ² *ibid.*, p. 29; ³ II Cor. 10:3-5; ⁴ James 1:13; ⁵ *Miscellaneous Writings*, p. 110.

O sons! O daughters!

“O Timothy,” (O Timothea!) “keep
that which is committed to thy trust.”
There are those wizards that peep
and mutter that you must
avoid. There are those clouds of dust
that rise from nowhere and obscure
your vision—and those sudden thrusts
that try to knock you down
when you are just about to win
that longed-for crown.

O sons! O daughters!
These are not mere words
that have nourished you! They are your light,
your life, and they come forth
from Love’s most quiet center
into which your inmost heart of hearts
desires to enter.
There—in Love’s center—you are safe
from would-be wizardry,
from subtle lies or brazen lust.

There you will keep
in sanctity “that
which is committed to [your] trust.”

DORIS KERNS QUINN

What are you seeing?

PEGGY GORDON

Everything turned bright when I changed my ski goggles. As I rode the chair lift, I thought about this. Because of the less opaque lenses, everything looked so sunny and beautiful; the glow made me feel safe and warm.

I was reminded of how we look at things in Christian Science.

In Christian Science what lens do we look through? Although the mountain and weather conditions had been the same all day, changing my lenses made the whole picture appear different. Isn't this analogous to praying our way in Christian Science out of a difficulty or illness? When we change our thoughts, the whole material picture appears different. We don't pray for a condition of matter to be altered, but we do pray for our false concept to change. When we change our concept from the material to the spiritual, we get a correct view, and a healing takes place. What we are actually doing is raising our thought above the material sense of things and seeing our unchanging perfect selfhood. Mrs. Eddy explains, "The lens of Science magnifies the divine power to human sight; and we then see the supremacy of Spirit and the nothingness of matter."¹

When we begin to recognize that it is consciousness that actually forms the material picture or condition, we become more alert to what is going on in our thinking. If our thought is filled with the health and unlimited good of Spirit, we will find ourselves experiencing these. On the other hand, if we are filled with limited, frightened, sickly thoughts, we will find the seeming effects of these thoughts to be part of our experience.

If the lens is out of focus, we do not try to correct the picture; we simply change the lens. The removal of discordant conditions must first take place in consciousness. We must change our view

from dim, unilluminated thoughts to the enlightened vision of Spirit. When this has been accomplished, as Paul says, "In the twinkling of an eye, . . . we shall be changed." ²

Let me illustrate: Today many people in the world believe themselves to be grappling with a sluggish economy. This outlook causes much fear. Occasionally, my husband would mention a business associate or company that had failed because of economic pressures. One day he found himself faced with inadequate funds. Although much money was owed to his business, reimbursement was so irregular that he had to inform his men not to return to work until further notice. My husband felt overwhelmed by this situation.

Without realizing it, we had accepted the aggressive mental suggestion of a poor economy. What were we to do? I humbly turned to God in prayer for guidance. The answer came in these words: "God is our refuge and strength, a very present help in trouble." ³ That message kept filling my thought over and over again, and it brought peace and joy. I shared the message with my husband, and it enabled us to change our concept from one of human limitation to some glimpse of ever-present divine abundance. We realized that to believe there is lack anywhere is to believe in the absence of God's omnipresent care. *Knowing* God is everywhere, we had to claim abundance for all—no matter what the material picture seemed to be.

We became receptive to divine direction and recognized God's law of abundance as having power over any other law. Acknowledging God and His idea, man, as complete and including all good right now was a clear basis for healing. The suggestion that individuals, businesses, or countries were in trouble or financial distress had to be silenced with the affirmation that God is continuously supplying every human need for everyone.

Supply is evidence of right thought. Although it may appear to be money that is meeting the need, the sufficiency of right ideas really does the work. And there is an unlimited supply of right ideas. In *Science and Health* Mrs. Eddy writes: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man. From this it follows that business men and cultured scholars have found that Chris-

tian Science enhances their endurance and mental powers, enlarges their perception of character, gives them acuteness and comprehensiveness and an ability to exceed their ordinary capacity.”⁴

We knew we did not have to go out and try to change a world, but we did have to change our thought about it. As in the skiing incident, I did not have to change the mountain or the skies to get a sunnier view; all I had to do was change to the more transparent glasses.

We learned we had to fill consciousness with joy, abundance, and expectation of good from God. The Christ-spirit, dawning on our thought, enabled us to make right decisions. With this change of consciousness every material obstacle in our business situation began to disappear, and constructive avenues opened up. To human sense this seemed miraculous, but to spiritual understanding it was divinely natural.

The Christ brings healings of every sort. When an unpleasant situation arises, we do not have to accept it or be dismayed by it; right then we can deny its validity and let the Christ, Truth, have dominion. A genuine understanding of Truth is more powerful than any erroneous situation. But we have to know this and be alert to use this spiritual knowledge. With this knowing we can express love, kindness, and patience to family, business, community, and the world. The Christ presence is irresistible.

When one is struggling with a problem, what a comfort it is to trust God! This trust leads and directs one with inspiration and joy; it is a stepping-stone to true abundance, which is the recognition of unlimited, spiritual being. To understand these truths shows us the real man, made in God's image, and enables us to express dominion.

¹ *Miscellaneous Writings*, p. 194; ² I Cor. 15:52; ³ Ps. 46:1; ⁴ *Science and Health*, p. 128.



Choosing your pictures

LILIAN C. DAVIS

Linda had never felt more alone. She had woken up very early feeling hot and uncomfortable. She'd looked in the mirror and had hardly recognized herself from the swollen, discolored image she had seen. Trying to keep calm, she began to pray with these words: "Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."¹ She knew these words by Mrs. Eddy from *Science and Health*, and she affirmed them again and again, trying to realize what they meant.

Linda had learned in the Christian Science Sunday School that God is good and that He is all-power. "Be still, and know that I am God,"² she murmured, trying to do just that. She had heard people at church give testimonies about turning away from the "false pictures" of sickness or injury. These "false pictures" were

mental images that needed to be erased before a healing could come. She knew she must turn away from this dreadful picture of herself in the mirror and look into what God knew about her—that she was His perfect child. She decided there and then that she wasn't going to look into the mirror again, because that wouldn't tell her the truth. She was going to think of all the lovely, true things she knew about herself.

One thing was bothering her—she was sort of in charge at home. Her mother and sister had gone off to Spain, and she was coping with Dad's meals and looking after the cat. It had meant spending a bit less time with her friends so that she could keep Dad company, and she hadn't minded that. But he would be very disturbed about the way she looked now, to put it mildly. She dreaded facing him. If only she could lurk about upstairs until he'd gone to work. But he'd never be fooled. He knew she was always up and out like clockwork, and he'd give her no peace if she stayed in her room. There he was, calling her now.

"I'm not going out today, Dad," she warbled. "I'll have to stay at home." She sort of whisked in and out of the kitchen, but that didn't fool him for a minute. He saw her in the hall and swung her round. When he caught a glimpse of her face, he exclaimed, "Your mother should never have gone away! What are we going to do?"

"It's all right, Dad," she said. "I'm going to ring up a practitioner for help. But I'm not going to disturb anyone before 9 a.m.—it's not really urgent." It was surprising the way her father calmed down at this.

She felt rather more on top of the situation then and was soon ringing up a Christian Science practitioner. Through the sound effects on the line, she did hear the "Yes, of course I'll help you." She did just get the message that she must ring the next day. Then the call seemed to fade away.

That was an anticlimax. Even though she knew the practitioner would be earnestly praying for her, Linda had been longing to hear that no matter what she looked like, she was in reality a perfect spiritual idea of Mind and she could never be anything else for a moment. She wanted to talk for hours about perfect God and man in His image. She wanted to hear about the unreality of any suggestion that claimed there was another power to

oppose God's all-power, goodness, and perfection. She felt alone once again, so deprived of comfort that she wondered if she'd picked the wrong practitioner. What was she going to do?

Linda knew that there was a definite instruction given in *Science and Health* about getting help, so she looked it up. This is what she read: "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them."³ Well, she had obeyed that instruction, and that was all that mattered. Now she could get on with the healing herself.

She was soon going upstairs armed with a thermos of hot chocolate, crackers, and apples—enough food for a siege. This was a great idea, she thought. It would keep her from popping downstairs where she might start playing with the cat and find all sorts of distracting things. She had some praying to do, and she was going to stay in her own room to do it.

Linda began with the Bible Lesson for that week from the *Christian Science Quarterly*. She read thoughtfully and carefully. Then she turned to her favorite chapter in *Science and Health*, called "Christian Science Practice." She liked it because it was so full of things to think and know, and it gave her plenty to work on. Here she read: "Be firm in your understanding that the divine Mind governs, and that in Science man reflects God's government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation."⁴

It was late in the afternoon when Linda came downstairs, and she was feeling quite carefree. Her father gave her one piercing look when he came in, then went on as usual, so she felt that she must look rather better. She gratefully told the practitioner so when she rang her up.

Linda kept on studying and soon could tell the practitioner she didn't need any more help as her skin had cleared so beautifully. She was grateful for the help of that quiet, dedicated practitioner.

By the time the rest of the family came home, excited by their holiday, she had almost forgotten the experience. Well, almost, but not quite. It had been such an impressive healing. And Dad, he never mentioned it again.

¹ *Science and Health*, p. 243; ² Ps. 46:10; ³ *Science and Health*, p. 420; ⁴ *ibid.*, p. 393.

Editorials



GEOFFREY J. BARRATT
Editor

NAOMI PRICE
Associate Editor

NATHAN A. TALBOT
Associate Editor

Breaking down mental barriers

"Ski instructors throughout the country are paying more attention this year to the psychological barriers by which skiers, whether beginners, intermediates or even racing pros, are held back." (*The New York Times*, January 9, 1978.)

"The feats of the gymnast prove that latent mental fears are subdued by him. . . .

"Had Blondin believed it impossible to walk the rope over Niagara's abyss of waters, he could never have done it. His belief that he could do it gave his thought-forces, called muscles, their flexibility and power which the unscientific might attribute to a lubricating oil. His fear must have disappeared before his power of putting resolve into action could appear."¹

Since Mary Baker Eddy wrote these words, people quite generally have come to recognize that the way we think, and the degree to which we overcome fear, are major determinants of our abilities and achievements—physical and otherwise. But the implications of this are probably not so generally grasped.

Why does the way we think affect the way we act? Because, Christian Science answers, experience and physicality are basically mental. The physical body, which is in essence an outline in thought, can achieve only what human thought admits to be possible to it.

It can be a progressive step to think of the body as a kind of screen onto which thoughts about it—healthy or unhealthy—are projected. And then to think concordantly of the body. But the Science of man states that the physical body is *made up* of material thought. It is not an independent organic structure, outside consciousness, on which thoughts (good or bad) are delineated.

Christian Science doesn't just mentalize the physical. "Divine Science, rising above physical theories, excludes matter, resolves *things* into *thoughts*, and replaces the objects of material sense with spiritual ideas," ² Mrs. Eddy explains. Nor does Christian Science just improve our supposed individual psychology. It is not a religion-based human mind technique for breaking psychological barriers, nor is it a mortal psychology of overcoming fear. Christian Science doesn't leave us reasoning on the basis of mortal thought and its externalizations but introduces us to divine consciousness and reality. This Science teaches that a material mind and a material body are two aspects of the one fallacy, the fallacy that physicality is real. The materially seen is as untrue as the material see-er.

Divine Mind, or Soul, holds its ideas in perfect order and fearlessness. The only true activities and thoughts are those stemming from Mind. Soul sets the course and character of these. Thoughts are never inverted into material things. Spiritual ideas don't have the power to invert themselves into their opposites. Man, Soul's expression, is never governed by the theories and expectations of mortal thought. He is governed by the law of divine Soul. Reasoning along such scientific lines as these is the way to overcome mental restrictions and the physical limitations that accompany them.

The manipulation of mortal thought is not the aim of Christian Science practice. Its aim is the yielding of mortal thought to the consciousness of divine Mind. Mortal beliefs are subordinate to spiritual facts. Our surrendering of beliefs about man to the facts of man is shown in better health and more freedom of physical movement. As we chip away the mental barriers, we admit new possibilities for ourselves and others. We can walk more confidently over whatever "Niagaras" we need to. Overcoming the fear that man is mortal, physical, vulnerable, we can put many more of our worthwhile resolutions into action.

Man as a kind of package of biochemicals is a gross misconception of God's man. Mrs. Eddy says of man, "He is the compound idea of God, including all right ideas." ³ How can this be made useful by, say, competitive skiers and athletes in general? Reasoning metaphysically, they can see that they are not so

much involved in competition between persons as in resolving in their own thought a confrontation between a correct sense of being and a mistaken material sense of being. The "competition" is between subjective spiritual reality and mistaken material appearances. And the former is always invincible. This truth, let it be noted, is of advantage not only to the athlete. It is central to the demonstration of genuine health and healing.

It is endlessly practical to replace the phenomena of material consciousness with God's realities. Of Christ Jesus, Mrs. Eddy says, "He annulled the laws of matter, showing them to be laws of mortal mind, not of God." And further on, "He demanded a change of consciousness and evidence, and effected this change through the higher laws of God."⁴ Jesus knew that he was not dealing with the arrogant *reality* of material law but with the deceptive *sense* of material law. Inevitably, consciousness and evidence were changed.

GEOFFREY J. BARRATT

¹ *Science and Health with Key to the Scriptures*, p. 199; ² *ibid.*, p. 123; ³ *ibid.*, p. 475; ⁴ *Unity of Good*, p. 11.

Resist the devil

"What made me do that?" Sometimes we stop and wonder. Or perhaps we may question ourselves, Why did I buy this, or think that, or make a particular decision?

Often we can trace our decisions and actions to the recommendations of friends. Or we may recall having seen or heard an advertisement extolling the merits of some product or place or lifestyle. But often the answers to such questions of what and why are obscure. Uneasiness then may set in as the thought comes, Have I unconsciously been persuaded by some suggestion craftily conveyed through modern techniques for the manipulation of people's mentalities? What about subliminal advertising and psychographics—advertising designed to appeal to the psychology of certain groups? Could I have been unknowingly influenced through one of these modes? If so, can one ever feel safe?

In fact, God is governing His creation, man, every moment.

God's immortal sons and daughters are perpetually and only influenced by Him. The real, spiritual man is the reflected image, or idea, of God, immortal Mind, and is actually incapable of being persuaded to stray from the right, the spiritually intelligent, course of thought and action. God, immortal Mind, is the one and only Mind, and there is no other real power or influence to tempt anyone to think or act erroneously.

Mankind is greatly helped by understanding the divine fact of God's undisputed power over His creation. This true idea comes through God's grace to human consciousness as a benign influence to counteract the suppositional power of false influences.

Centuries ago Christ Jesus preached these divine truths in simple terms to thousands who were victims of unspiritual, ungodlike influences, and he healed them. Today, Christian Science is proclaiming the same truths, and those who accept them are increasingly able to prove that they are unaffected by supposed negative mortal beliefs. Science explains that mortals are counterfeits of the real man, the idea of God, and that mortal existence has no more reality than a dream. By knowing the truth of God's eternal government we can see that mortal belief has no power.

As the dream state of mortal existence begins to fade, it seems that two voices are exerting conflicting influence over mortals. One is apparently the divine Mind, and the other, mortal mind. In other words the divine Father of that which is spiritual and good, and the mortal father of that which is material, evil, and discordant. Characters in the dream apparently hear both voices and have to choose between them. But the creator of matter and mortal phenomena is not true. Jesus called it the devil, saying: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." ¹

The voice of the divine Mind is insistent in its affirmation of the all-power and all-presence of God, Spirit, and the goodness of His universe. The devil, mortal mind, on the other hand, is persistently articulate and aggressive in bombarding the dreamer with lying suggestions to the contrary. The devil's purpose is always to propagate the belief that evil exists and is powerful, and that good is obtained through immorality, matter, and the phys-

ical body. But all its suggestions are lies, and we can deny them on the basis of their nothingness.

Today's issues are crucial. No wonder Mrs. Eddy writes, "In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one."²

Some of the influences we have to combat are vastly more significant to our welfare than the kind of suggestion we often consider typical of advertising—that one soap is better than another. They include devilish arguments supportive of practices and lifestyles diametrically contrary to the Judeo-Christian ethic.

Subtle suggestions are communicated not only through advertising, but through music, drama, and other forms of art, insisting that matter holds the key to existence and that gratification of the physical senses is all-important to life and happiness. In opposition to Bible guidance, dishonesty and violence are presented as normal, and indiscriminate and undisciplined heterosexual activity as well as homosexuality as acceptable and desirable. Yet constant alertness to the message of the Christ, the true idea of God, and integrity in responding to it, can keep us free from subjection to the mesmerism that the devil's tactics of both blatant and clandestine persuasion are designed to produce. And by staying free ourselves we are able to help others and the world.

Christ Jesus showed us how to combat evil successfully when he was tempted by the devil in the wilderness. He invariably met each suggestion with a strong denial: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . . Thou shalt not tempt the Lord thy God. . . . Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."³ Here is our example.

Mrs. Eddy warns us, "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle."⁴ But she also says elsewhere in the Christian Science textbook, "Resist evil—error of every sort—and it will flee from you."⁵

NAOMI PRICE

¹ John 8:44; ² *Science and Health*, pp. 82–83; ³ Matt. 4:4, 7, 10; ⁴ *Science and Health*, p. 102; ⁵ *ibid.*, p. 406.

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Testimonies of Christian Science Healing

I want to say how grateful I am to God for Christian Science and to explain how this revelation of Truth healed me. The healing took place over ten years ago.

This problem was never diagnosed, but it involved abdominal pain and swelling. At first, it was only a nuisance, coming on periodically. Each time, as the problem disabled me, I called a Christian Science practitioner to treat me through prayer. This always quieted the condition for the time being. However, the spells of pain began to dominate my experience until a threatening situation developed.

I was taken by ambulance to the Christian Science Benevolent Association, where I was beautifully and compassionately cared for. The dear practitioner, undismayed, continued to support me daily. I had many hours of the day to be alone with my thoughts. I determined to keep my thoughts focused on spiritual concepts of man and his Maker, so that the only activity taking place was an enlarged understanding of God and my place in His harmonious kingdom. I started with the belief of being born into a material situation and claimed instead my spiritual and eternal relationship with God as my Father and Mother. I recognized no material history in which to build up strong feelings of resentment or fear—feelings that could result in pain.

I roamed over the experiences of my past that I had pushed down or blocked out, and I held each one up to the light of spiritual reality. I corrected long-held and distorted pictures

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

of others, forgave them and myself, uncovered a false sense of responsibility, and learned to companion with angelic thoughts. I thanked God for all the abounding good in my life, including this opportunity to know Him better. I sang hymns, even harmonizing with the nurses as they changed my bed. I had been in this harmonious environment about two weeks, but progress with the physical problem seemed unencouraging.

One night, in great discouragement, I said to a nurse, "Everybody is so sweet and positive, and yet I don't seem to find the healing." She gave me an answer that surprised and shocked me and resulted in my rapid recovery. She put her hands on her hips and said, "Well, well! I can see that mortal mind is sorry for itself because it knows its time is short." Then she left the room.

At first, my self-pity and fear were so intense that I felt cruelly rebuked. Resentment rose up in me. But then I listened carefully to what she had said. "Mortal mind is sorry for itself." She was not talking about me but about mortal mind. I realized that I was not mortal mind. In fact, Christian Science had taught me that I was the expression of the one divine Mind. I began to see that mortal mind and I had nothing in common. What was the rest of the sentence? "...because it knows its time is short." Whose time is short? Not my time. Mortal mind's time is short. Well, why shouldn't I rejoice that mortal mind's time is short? I reasoned, "Who wants false mortal beliefs? The shorter the better."

As soon as I had made the clear distinction between a mortal-minded sense of man and my only selfhood as a beloved, secure, consciously eternal idea of divine Mind, I felt normal functioning begin to take place. This was a metaphysical operation—the operation of Truth becoming apparent and replacing erroneous beliefs. I had thought that there was something in my mind that needed to be removed. This awakening showed me that my consciousness was in reality the reflection of the wholesome, divine Mind and needed no improvement. The false mortal sense of mind needed to be seen for what it was, a false picture and not my consciousness at all.

Day by day, as I was able to express the normalcy I had discerned, I asked the nurse to remove one by one the nursing aids I

had needed, the walker, and so forth. Within a week I was home, driving the car and caring for a large family. The entire picture quickly faded, never to return.

I will always be grateful for my dear husband, who supported me so courageously during this time, and for the discernment of that nurse, and the faithfulness of the practitioner.

The tender Father-Mother God cares for His creation. And that wonderful woman, Mary Baker Eddy, was able to perceive the Principle of the Christ-cure that distinguished the healing work of the Master, Christ Jesus, and make it clear and available to us in *Science and Health with Key to the Scriptures*. I am truly thankful.

(Mrs.) ELEANOR YOUNG CLAPP
Wellesley Hills, Massachusetts

I wish to acknowledge gratefully this healing of my wife. It was an acutely critical time effectively met through Christian Science. This healing, coupled with my wife's steady and profound living of Christian Science in the raising of our family, convinced me of the power and validity of this religion. I therefore resigned from the ministry in a Protestant denomination and recently joined The First Church of Christ, Scientist, in Boston, Massachusetts.

THEODORE L. CLAPP



As a child I had the inspiration of attending a Christian Science Sunday School. After high school I worked in the office of a pediatrician. I really could not see any inconsistency in this at the time. Christ Jesus said (Luke 16:13): "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." I could not work in the medical field and still adhere to the teachings of Christian Science, but I had to learn this.

I later married and had three lovely daughters. One girl suffered from asthma. My husband's job was transferred to the

West Coast, where he was laid off within three weeks because a contract was not renewed. We chose to stay in the area, rather than be transferred back to our former home, as the opportunities for employment of his skills seemed to be greater there. He was able to find work, but it was not in his chosen field, so we were living on a lot less income.

My daughter's condition grew worse, and a physician told me that she would have to take medication the rest of her life for asthma. I went home very discouraged. As I thought about the situation, the inspiration came to me that Christian Science could heal her. My grandmother, a practitioner listed in *The Christian Science Journal*, had been sending me copies of the *Sentinel* through the years, but I did not always read them. I found one and began to read. The joy it gave me was as though I had discovered Christian Science for the first time. I called a practitioner to begin treatment for our daughter after I had discussed the matter with my husband. In several days the child was free enough to resume normal activities. I enrolled the girls in the Sunday School of a Church of Christ, Scientist, and I started attending church services again.

One day while I was studying the Bible Lesson in the *Christian Science Quarterly*, it occurred to me that divine Love meets all our needs, not just the physical ones. Mrs. Eddy tells us in *Science and Health* (p. 494), "Divine Love always has met and always will meet every human need." In two weeks an offer was made to my husband by a firm in another state. It was a generous offer. He had a great deal of respect for the company, so he accepted. We knew little about the location, but I felt so completely that God was governing all. Mrs. Eddy says (*ibid.*, p. 424), "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony." As it seemed to be the right thing to do, my husband purchased a house for us before I arrived with the rest of the family. The house has never been a disappointment to either of us. It was truly a proof of God's unerring direction.

Soon after we moved, our daughter was again suffering from

asthma. The practitioner startled my thought by telling me that the condition of asthma had never been any part of the girl's experience. As I realized the truth of this, understanding that her life was in God, the healing was complete.

I soon joined a branch Church of Christ, Scientist, and The Mother Church. Three years later I had class instruction in Christian Science. I am very grateful for my husband's loving support, as he is not a student of Christian Science.

(Mrs.) PATRICIA ANN WILKERSON
Houston, Texas

As the daughter healed of asthma, mentioned in my mother's testimony, I am most grateful to confirm the healing. Christian Science has provided numerous blessings for our family since then, and we are all deeply grateful.

(Mrs.) MICHELLE MARIE WELCH
Texas City, Texas



One of the most wonderful things about being a student of Christian Science is that you have a standard of right and wrong, and when you deviate from this standard you always know it.

I had the opportunity to attend a Christian Science Sunday School. Only one member of my family was interested in Christian Science, and that was my dad. He had received class instruction in Christian Science, and he offered me the very great benefits of attending Sunday School, and of learning hymns from the *Christian Science Hymnal* as he walked me to school.

At times I did not live up to what I had been taught. However, my conscience always let me know there was a better way. One of my greatest struggles was with false appetites. I had struggled with overeating for many years and had asked for prayerful help from Christian Science practitioners. One day when I was tempted to overeat again, I called a practitioner who was so firm with me that she inspired me to say the most vigorous "No" you could possibly imagine! And I was permanently healed! The interesting part of this healing is that I became employed in the

food service business, where I could have eaten as much as I wanted, but the false appetite was completely gone.

It is good to work out our own problems with study and prayer when we can; but how much better it is to call for help when we need it, rather than not to overcome the problem.

Mrs. Eddy tells us in *Science and Health* (p. 420): "If students do not readily heal themselves, they should early call an experienced Christian Scientist to aid them. If they are unwilling to do this for themselves, they need only to know that error cannot produce this unnatural reluctance."

I am grateful to be married to a student of Christian Science. One of our great joys is being able to serve in a growing branch Church of Christ, Scientist.

I am so grateful that Mrs. Eddy provided for Christian Science practitioners, teachers, and lecturers; and a superb newspaper, *The Christian Science Monitor*. The Christian Science Reading Rooms have been a haven to me. I am especially thankful for Sunday School. Once you learn something of the truths of Christian Science, you can never be without the help you need. In my healing related above, I had only to be willing to make a phone call to receive the prayerful support and gain the spiritual conviction to say "No" to error.

(Mrs.) RUTH LAWRENCE DOERING
San Francisco, California



[Original in Portuguese]

I have already received many blessings since I began my study of Christian Science eleven years ago. I want to express my special gratitude for a healing that occurred in 1970. During the latter part of the previous year, blisters like those from burns developed on my skin over my entire body, especially on the legs, and caused me much discomfort. The first few days I tried covering the condition with stockings, but the symptoms grew considerably worse. I work in a public school. Friends and colleagues were concerned over the problem. Under the circumstances, I stayed home from work. At that time the only permissible way

for me to take leave from my duties was to obtain a doctor's certificate.

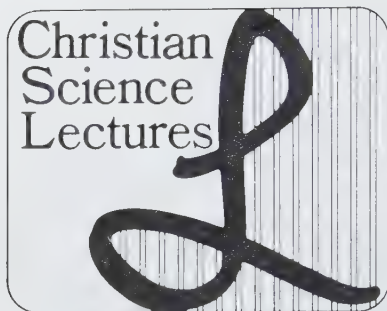
I went to a skin specialist, who prescribed medical treatment for me. For a brief period I allowed myself to submit to the medical care. However, within a few days the school vacation started, and I was free to choose my own care. I began relying exclusively on the teachings of Christian Science for the healing, aided by a practitioner. Everything appeared to be going well, until classes started in March. The blisters, which had been few, broke out over my entire body. With the practitioner's prayerful help, I clung to the truth that my life is in God, as Christian Science teaches us. I didn't have to miss school.

The condition was painful. I would work at school during the morning and devote the rest of the day to the study of Christian Science. Among the many citations that the practitioner sent me for study was this passage from the Bible (Eph. 6:10, 14, 16): "Finally, my brethren, be strong in the Lord, and in the power of his might. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; . . . above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

✧ In *Science and Health* by Mrs. Eddy I found the certainty of the strength of God's power and the understanding that the evil one (devil) or evil, is "a lie; error; neither corporeality nor mind; the opposite of Truth" (p. 584). I was learning to deny the physical symptoms of disease, and also seeing the error of a mortal belief in a sick body. The sores began drying up, and within a few weeks my skin was clear; not a vestige of the trouble remained.

I am immensely grateful to God for the teachings of Christ Jesus, who showed us the power of the Christ, and for Mrs. Eddy, who opened to us gates of spiritual understanding of the realm of God by discovering Christian Science and teaching us a practical religion. I am grateful for a harmonious home and for the opportunity I had, along with my husband, to take class instruction in Christian Science.

(Mrs.) ELDA ALICE MEINHARDT TOCCHETTO
Santa Maria, RS, Brazil



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

CUMBRIA—Kendal: Church, Sandes Ave., 3 p.m., Sun., Apr. 23.‡ "The Spiritual Viewpoint" (Correll)

GREATER MANCHESTER—Bury: Town Hall, Manchester Rd., 8 p.m., Fri., Apr. 28. "The Spiritual Viewpoint" (Correll)

HERTFORDSHIRE—Watford: Church, Cassiobury Dr., 8 p.m., Thurs., Apr. 6.‡ "Get Your Life in Balance" (Driver)

WEST YORKSHIRE—Otley (First, Rawdon): Civic Centre, Boroughgate, 3 p.m., Sat., Apr. 29. "Spiritual Knowledge and Self-control" (Correll)

ISLE OF MAN

Douglas: Villa Marina, Promenade, 7:30 p.m., Mon., Apr. 10.‡ "Ageless Youth" (Driver)

SCOTLAND

STRATHCLYDE—Glasgow (First): Church, 1 La Belle Pl., Clifton St., 8 p.m., Tues., Apr. 25.‡ "There's Only One Real Ego" (Correll)

NORTHERN IRELAND

Belfast: See local press for venue. 8 p.m., Thurs., Apr. 13.‡ "The Spiritual Viewpoint" (Correll). Note change of place.

FEDERAL REPUBLIC OF GERMANY

Bremerhaven: Schillerschule, Aula, Lloydstr., 8 p.m., Tues., Apr. 25.‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

Friedberg (First, Frankfurt/Main): Hotel Trapp, 84 Kaiserstr., 7:30 p.m., Fri., Apr. 28.‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

FRANCE

Montpellier: Salle Molière, Place Molière, 3 p.m., Sat., Apr. 29. In Spanish. In French 4:30 p.m. "Life Without Lack" (Mondino)

Vincennes: Annexe de la Mairie, 41 Rue Raymond du Temple, 3 p.m., Sun., Apr. 23.‡ In English. French translation 4:30 p.m. "Go Forth in Safety" (Driver)

SPAIN

Madrid: International Institute, Miguel Angel, 7 p.m., Mon., Apr. 24. In English. In Spanish (see local publicity for hour). "Life Without Lack" (Mondino)

SWITZERLAND

La Chaux-de-Fonds: Conservatory of Music, 34 Ave. Léopold-Robert, 3 p.m., Sat., Apr. 29. In English. French translation 4:30 p.m. "Go Forth in Safety" (Driver)

AUSTRALIA

QUEENSLAND—Brisbane (First): See local notice for place and hour. Tues., Apr. 18. "The Power of God" (Rivas)

Brisbane (First): See local notice for place and hour. Mon., Apr. 24. "Who's at the Top of Your Pyramid?" (Rivas)

UNITED STATES AND CANADA

(Week of March 12 to 18, and some earlier dates)

CANADA

ONTARIO—London: Holiday Inn, Carleton Rm., 299 King St., 8:15 p.m., Mon., Mar. 13. "Your Unlimited Opportunities" (McGrew)

ONTARIO (continued)

Windsor: Church, 114 Giles, W., 3 p.m., Sun., Mar. 12.‡ "The Search for Life" (McGrew)

UNITED STATES

ARIZONA—Benson (First, Tucson): Community Presbyterian Church, 600 S. Huachuca, 3 p.m., Sat., Mar. 18.‡ "Responding to the Word of God" (Anwandter)

Lake Havasu City: Ramada Inn, 470 S. Acoma, 8 p.m., Fri., Mar. 17. "The Healing Method of Christian Science" (Spencer)

Scottsdale (Second): See local notice for place. 8 p.m., Thurs., Mar. 16.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

ARKANSAS—Bentonville (First, Rogers): Little Theatre, High School, 8 p.m., Tues., Mar. 14.‡ "The Language of Soul" (Clarke)

Monticello: Church, 517 N. Main, 3 p.m., Sun., Mar. 12.‡ "A Lesson from a Bridge" (Tuttle)

CALIFORNIA—Beverly Hills: Church, 142 S. Rexford Dr., 8 p.m., Tues., Mar. 14.‡ "Keeping Pace with God" (Plimmer)

Bishop: Masonic Temple, 156 E. Line St., 2 p.m., Sun., Feb. 26.‡ "A Lesson from a Bridge" (Tuttle)

Downey: Church, 8454 Fifth St., 8 p.m., Thurs., Mar. 16.‡ "Keeping Pace with God" (Plimmer)

Manhattan Beach: Aviation High School, Aviation and Manhattan Beach Bldvs., 8 p.m., Fri., Mar. 17.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

Orange: Church, 1424 E. Walnut Ave., 8 p.m., Fri., Mar. 17.‡ "Why Spiritual Healing?" (McClain)

Reseda (Forty-fifth, Los Angeles): Church, 6340 Lindley Ave., 12 m., Sat., Mar. 18.‡ "Why Spiritual Healing?" (McClain)

San Diego (Eighth): Marston Junior High, 3799 Clairemont Dr., 8 p.m., Thurs., Mar. 16.‡ "Why Spiritual Healing?" (McClain)

COLORADO—Colorado Springs: Church, 325 N. Cascade Ave., 8 p.m., Thurs., Mar. 16.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Greeley: Church, 929 15th St., 8 p.m., Fri., Mar. 17.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Longmont: Church, 450 Pratt St., 3 p.m., Sun., Mar. 12. "Christian Science: The Christian's Best Friend" (Plimmer)

Wheat Ridge (First, Lakewood): United Methodist Church, 38th Ave. and Wadsworth Blvd., 8 p.m., Mon., Mar. 13.‡ "The Healing of Moral Weakness" (Plimmer)

CONNECTICUT—Southbury: South Britain Congregational Church, Rte. 172, 8 p.m., Fri., Mar. 17.‡ "The Search for Life" (McGrew)

DISTRICT OF COLUMBIA—Washington (Seventh): Church, 22d St. and Rhode Island Ave., N.E., 3 p.m., Sat., Mar. 18.‡ "A New Beginning" (Jenks)

FLORIDA—Clearwater (First): Church, 210 W. Turner St., 8 p.m., Mon., Mar. 6.‡ "Reality: Matter or Mind?" (Ferris)

Clearwater (Second): High School, 540 S. Hercules Ave., 3 p.m., Sun., Mar. 12. "A New Beginning" (Jenks)

DeLand: Cinema Theatre, Woodland Plaza Shopping Center, 11 a.m., Sat., Mar. 18. "Individualizing God's Power" (Pickett)

Delray Beach: Community Center Auditorium, 100 N.W. First Ave., 3 p.m., Sun., Mar. 12. "Ethics for Today" (Ferris)

Gainesville: Church, 3010 N.W. 16th Ave., 8 p.m., Mon., Mar. 13.‡ "Reality: Matter or Mind?" (Ferris)

Jacksonville (Fourth): Regency House, 33 W. Adams St., 8 p.m., Tues., Mar. 14. "Reality: Matter or Mind?" (Ferris)

Kissimmee: Holiday Inn, 2145 E. Vine St., 8 p.m., Thurs., Mar. 16. "Your Right to Be Right" (Pickett)

New Smyrna Beach: Elementary School, 401 Faulkner St., 3 p.m., Sun., Mar. 12.‡ "Good Without Evil" (White)

Tallahassee: Gray Archives Bldg. Auditorium, W. Pensacola and Bronough Sts., 8 p.m., Mon., Mar. 13.‡ "You're Someone Worth Knowing" (Pickett)

West Palm Beach: Church, Okeechobee and Flagler, 8 p.m., Thurs., Mar. 16.‡ "Good Without Evil" (White)

FLORIDA (continued)

Winter Haven: Church, 652 Avenue L, N.W., nr. Sixth St., 8 p.m., Thurs., Mar. 9.‡ "A New Beginning" (Jenks)

GEORGIA—Atlanta (Second): Church, 3372 Peachtree Rd., N.E., 8 p.m., Fri., Mar. 17.‡ "Claim Your Real Inheritance" (Tuttle)

Augusta: Church, 557 Greene St., 8 p.m., Fri., Mar. 17.‡ "Reality: Matter or Mind?" (Ferris)

Fayetteville: Church, Hwy. 314, 3 p.m., Sat., Mar. 18.‡ "Ethics for Today" (Ferris)

ILLINOIS—Chicago (Fourteenth): Church, 1713 Sunnyside Ave., 8 p.m., Thurs., Mar. 16.‡ "Eternity Now" (Angus)

Decatur: Church, 510 W. William St., 4 p.m., Sun., Mar. 12.‡ "No, You're Not Trapped!" (Leever)

Deerfield: Church, 155 Deerfield Rd., 8 p.m., Thurs., Mar. 16.‡ "See It Like It Is" (Houston)

Des Plaines: Church, 1275 Marion St. and Laurel, 8 p.m., Sat., Mar. 18.‡ "Eternity Now" (Angus)

Evanston (First): Church, 610 Grove and Chicago, 8 p.m., Fri., Mar. 17.‡ "Eternity Now" (Angus)

Galesburg: Church, Broad and Losey Sts., 8 p.m., Fri., Mar. 17.‡ "Quit Conspiring Against Yourself" (Leever)

INDIANA—Elkhart: Church, Second and Lexington, 8 p.m., Thurs., Mar. 16.‡ "The Divine Adventure" (Wyndham)

Hammond: Church, 7125 Hohman Ave., 3 p.m., Sat., Mar. 18.‡ "The Divine Adventure" (Wyndham)

IOWA—Muscatine: See local notice for place. 8 p.m., Thurs., Mar. 16. "Quit Conspiring Against Yourself" (Leever)

Ottumwa: Church, 2727 N. Court Rd., 8 p.m., Tues., Mar. 14.‡ "No, You're Not Trapped!" (Leever)

KANSAS—Mission (First, Overland Park): Johnson County Community Center, 6219 Martway, 3 p.m., Sun., Mar. 12.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Ottawa: Junior High, Fifth and Main, 3 p.m., Sun., Mar. 12.‡ "Dare to Care" (Houston)

Salina: Community Theater, 303 E. Iron Ave., 3 p.m., Sun., Mar. 12. "God Is Your Provider" (Alton)

Wichita (Second): Century II Theatre, 225 W. Douglas, 8 p.m., Mon., Mar. 13.‡ "The Life That Is Worth Living" (Henniker-Heaton)

KENTUCKY—Lexington: Continental Inn, 801 New Circle Rd., N.E., 8 p.m., Tues., Mar. 14.‡ "Diana or Christ?" (Aghamalian)

Mayfield (joint lecture): Mayfield High School, 3 p.m., Sun., Mar. 12. "Diana or Christ?" (Aghamalian)

LOUISIANA—Alexandria: Church, 1734 Albert St., 8 p.m., Mon., Mar. 13. "A Lesson from a Bridge" (Tuttle)

MASSACHUSETTS—Hyde Park (Third, Boston): Church, 126 Arlington St., 2 p.m., Sat., Mar. 18. "The Search for Life" (McGrew)

MISSISSIPPI—Meridian: Church, 4009 Hwy. 39, N., 8 p.m., Tues., Mar. 14.‡ "Claim Your Real Inheritance" (Tuttle)

MISSOURI—Kansas City (Seventh): Plaza Theater, 4701 Wyandotte, 11 a.m., Sat., Mar. 18.‡ "The Language of Soul" (Clarke)

North Kansas City (First): Church, 2121 Gentry, 8 p.m., Tues., Mar. 14.‡ "See It Like It Is" (Houston)

Point Lookout (Society, Branson-Hollister): School of the Ozarks, Cummings Auditorium, 2:30 p.m., Sat., Mar. 18. "Accept Only the True" (Heafer)

Trenton: Church, 140 E. Seventh St., 8 p.m., Mon., Mar. 13. "See It Like It Is" (Houston)

Warrensburg: Church, College and Culton, 8 p.m., Fri., Mar. 17.‡ "The Language of Soul" (Clarke)

NEBRASKA—Omaha (Third): Church, 2118 Browne St., 3 p.m., Sat., Mar. 11.‡ "The Life That Is Worth Living" (Henniker-Heaton)

NEW JERSEY—Rahway: Church, 830 Jefferson Ave., 8:30 p.m., Thurs., Mar. 16. "Become What You Are!" (Rogers)

NEW MEXICO—Deming: Masonic Lodge Hall, S. Eighth St., 3 p.m., Sun., Mar. 12. "Honesty—The Power of Its Deeper Dimension" (Rennie)

Hobbs: Church, 901 N. Turner, 7:30 p.m., Fri., Mar. 17. "Finding Reality Through Prayer" (Heard)

NEW YORK—Hudson: Church, 64 Green St., 8 p.m., Mon., Mar. 13.‡ "From Hell to Heaven" (Rogers)

NEW YORK (continued)

Kingston: Ulster Town Hall, Neighborhood Rd., 8 p.m., Fri., Mar. 17.‡ "The Family of Man" (Rogers)

Lockport: Church, 36 East Ave., 8 p.m., Tues., Mar. 14. "Your Unlimited Opportunities" (McGrew)

Massapequa: Church, 4550 Merrick Rd., 8:30 p.m., Tues., Mar. 14.‡ "Become What You Are!" (Rogers)

Richmond Hill: Church, 87-60 112th St., L.I., 3 p.m., Sat., Mar. 18.‡ "Become What You Are!" (Rogers)

Rye (First, Port Chester): Rye Country Day School, Cedar St., 3 p.m., Sun., Mar. 12.‡ "The Family of Man" (Rogers)

NORTH CAROLINA—Southern Pines: Church, E. New Hampshire Ave., 8 p.m., Fri., Mar. 17.‡ "A New Beginning" (Jenks)

OHIO—Cleveland (Fifth): Church, 11623 Lake Ave. and W. 117th St., 3:30 p.m., Sun., Mar. 12.‡ "The Divine Adventure" (Wyndham)

OKLAHOMA—Chickasha: College Chapel of U.S.A.O., 2025 S. 16th, 8 p.m., Tues., Mar. 14. "What's Your Greatest Need?" (Alton)

Enid: Phillips University, Gantz Student Ctr., S. University and Main, 8 p.m., Mon., Mar. 13. "Where in the World Is God?" (McClain)

Ponca City: Church, N. Third and Chestnut Sts., 8 p.m., Mon., Mar. 13. "God Is Your Provider" (Alton)

Shawnee: Church, 22 Dunloup Rd., 3 p.m., Sun., Mar. 12. "Why Spiritual Healing?" (McClain)

Tulsa (Fifth): First Church of Christ, Scientist, 924 S. Boulder Ave., 8 p.m., Tues., Mar. 14.‡ "Why Spiritual Healing?" (McClain)

TENNESSEE—Johnson City: Power Board Bldg., 100 N. Roan St., 8 p.m., Thurs., Mar. 16. "Diana or Christ?" (Aghamalian)

Memphis (First): Church, 458 N. Perkins Rd., 3 p.m., Sun., Mar. 12.‡ "The Language of Soul" (Clarke)

Oak Ridge: Jefferson Junior High, Fairbanks Rd., 8 p.m., Fri., Mar. 17.‡ "Diana or Christ?" (Aghamalian)

TEXAS—Baytown: Pumphrey Elem. School, Fairway St., 8 p.m., Mon., Feb. 27.‡ "Finding Reality Through Prayer" (Heard)

Dallas (Second): Church, 1755 W. Colorado Blvd. and Plymouth, 3 p.m., Sat., Mar. 18.‡ "God Is Your Provider" (Alton)

El Paso (First): Holiday Inn-Downtown, 113 W. Missouri, 8 p.m., Mon., Mar. 13.‡ "The Healing Method of Christian Science" (Spencer)

Fort Worth (Second): Church, 2112 Forest Park Blvd., 8 p.m., Mon., Mar. 6.‡ "The Healing Method of Christian Science" (Spencer)

Houston (Fifth): Church, 6641 Bellfort Blvd., 8 p.m., Mon., Mar. 13.‡ "The Complete Man and Woman" (Heafer)

Lubbock: Church, 2202 Broadway, 8 p.m., Thurs., Mar. 16.‡ "Mind and Man" (Heard)

Marshall: Public Library, 300 S. Alamo, 8 p.m., Thurs., Mar. 16.‡ "God Is Your Provider" (Alton)

Midland: Midland Hilton, Wall and Lorain, 12 m., Tues., Mar. 14.‡ "We Thy People" (Heard)

Odessa: See local notice for place. 8 p.m., Thurs., Mar. 16.‡ "Liberation Through Christ" (Anwandter)

Orange: Community Center, Arts and Garden Bldg., 1102 Burton, 8 p.m., Thurs., Mar. 9. "Liberation Through Christ" (Anwandter)

Port Arthur: Fidelity Savings and Loan Bldg., 4749 Twin City Hwy., 8 p.m., Fri., Mar. 10.‡ "What It Takes to Heal" (Spencer)

Richardson: Northwood Junior High, 13630 Coit Rd., 8 p.m., Tues., Mar. 7.‡ "We Thy People" (Heard)

San Angelo: Massie Clubhouse, Washington and S. Abe Sts., 8 p.m., Mon., Mar. 13.‡ "Finding Reality Through Prayer" (Heard)

San Antonio (joint lecture): Mission Room, Convention Ctr., Market St., 3 p.m., Sun., Mar. 12. In English. Spanish translation 4:30 p.m. "The Healing Method of Christian Science" (Spencer)

San Benito: Church, 325 E. Hicks and Crockett St., 8 p.m., Tues., Mar. 14. "The Complete Man and Woman" (Heafer)

San Marcos: Speech-Drama Theatre, S.W. Texas State Univ., 3 p.m., Sun., Mar. 5.‡ "Christian Science: The Discovery of the Healing Christ" (Plimmer)

TEXAS (continued)

Temple: Conference Rm., Texas Power and Light Co., 204 N. Main St., 8 p.m., Thurs., Mar. 9. "Finding Reality Through Prayer" (Heard)

WASHINGTON—Centralia: First United Methodist Church, Washington and Plum Sts., 3 p.m., Sun., Mar. 12. ‡ "Use Your Spiritual Power" (Henderson)

Renton: Theater, 1717 Maple Valley Hwy., 10 a.m., Sat., Mar. 18. ‡ "Use Your Spiritual Power" (Henderson)

Seattle (First): Church, 16th and E. Denny Way, 8 p.m., Thurs., Mar. 16. ‡ "Justice Under God's Care" (Henderson)

Tacoma (First, Lakewood Center): Clover Park High School, 8 p.m., Tues., Mar. 14. ‡ "Use Your Spiritual Power" (Henderson)

WISCONSIN—Whitefish Bay: Church, 721 E. Silver Spring Dr., Milwaukee, 8 p.m., Fri., Mar. 17. ‡ "Dare to Care" (Houston)

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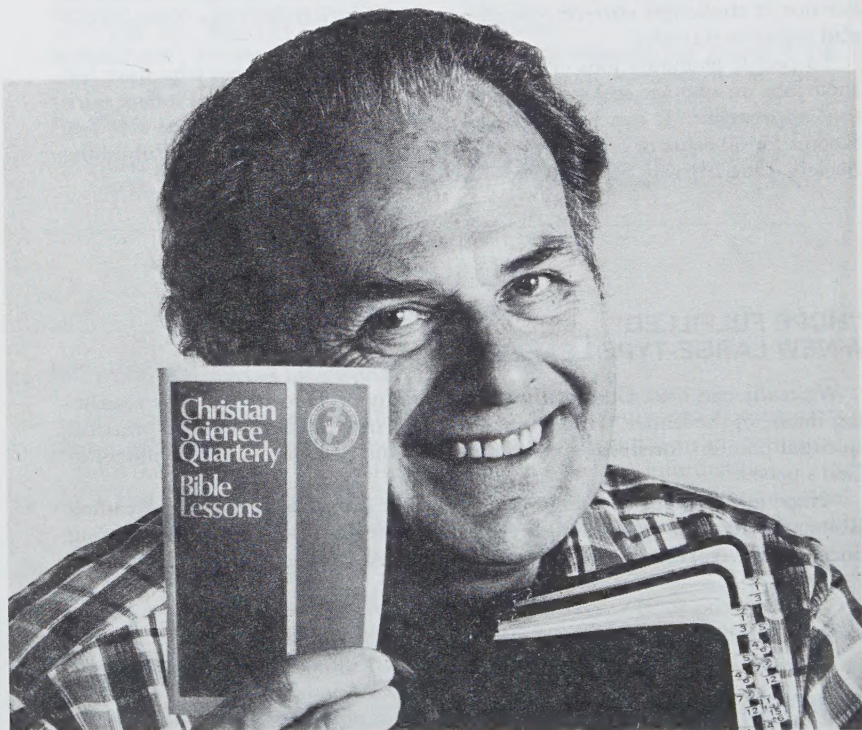
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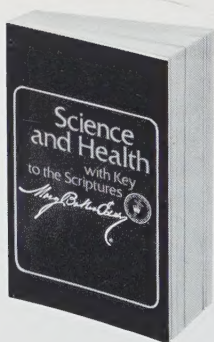
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